SEMINARS
Missionary

Why the Minister should be a man of the Bible.
Emerson on Plato. "Burn all the libraries"
"Let me be a man of one book."
Yea & nay.

1. Because it is the supreme, unique & solitary record of the self-revelation of God.
Contra Cf. relig. Harnack + Barth
No religion in Gospels. Dr Murray + Gillingwood.
2. Because it is the biography of Jesus Christ - whom we preach.
We know nothing of Him except here.
His character beyond our description. Bushnell, Harnack + Borchert
Our standard + "pattern". 1 Jno. II. 6 1 Peter
3. Because it contains the Word of God.
Or is it the Word of God? Yea from excellence and yet
a. Not the Bible was & Word of God: but Known of God
b. Not Conf. Chap I and Catechisms
No issue. Barth. No crisis now in Scotland.
A true doctrine of inspiration. Need of the Bible.
4. Because it is the book of the soul, the spiritual life
Cromwell Jon. Hampden. J. Knox. Jenny Lind.
It gives depth + dignity. Obs Pastor elder or Brother
Peddler at Gateswille
It fosters reverence + earnestness. Dept to Ephesus Ch
It discourses to us finite will. Prof Muller

It is essential to the proper life. Jesus + Prayer
It provides a body of noble thought
"The Indispensable Book."

5 Because of Christ's example
Stalker "Imago Christi." Patterson. Gaphen

6. Because it is essential to the preacher
Maurice. Samuel J. Spear Alex Whyte
Style. Cadman to W. Holmes
An inexhaustible mine. 6 Co's.

7 Read more. By books. biographies, subjects, words
Reading - Wisdom of life. Go slow!
Memorize Saml. J. Smith
Study
Key phrases
Subjects
The Kingdom of God Mystery
The Word of God Eternal Verities
Prayer Purity
Grace. Joy.
Steadfastness
Tribulation

Forgiveness. The risen & light. darkness
Meaning of Trusting, of suffering, of pain, love
& Friendship. Place of body in Christ
Personality.

George Muller's Rules

1.-I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

3. I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and not contrary to them.

4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

5. I ask God in prayer to reveal His will to me aright.

6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective.

Ezra Abbot.

Margin on – Abbots young mother" in her young maternal life – cut off at the end of seven years – learned Greek that she might read for herself the writings of the apostles in their original. No wonder the son of such a mother used to spend the intermission between the Sunday services in studying this Greek Testament, used to translate from the original, as he conducted the devotional meetings in college; read the same precious book in after years as he sat in his pew awaiting the opening of public worship; travelled with a copy of it in his pocket; could quote it almost at pleasure, and refer an inquirer often to the very chapter & verse when a desired passage was to be found. Dr. Abbots learning in all its vastness centres in, radiates from, was tributary to the Sacred Record. Commend me to the man of one book, especially if that be the Book of books' p. 31

To a foreign correspondent. (Oct. 22. 1882)
"I am not one of those who deem it of little importance what a man believes, but it seems to me that the power of religion over the heart & life depends far more on the earnestness & depth of conviction with which a few sublime truths are held.

fast than on the length of the creed. I am a layman and have not had the advantage of instruction in any theological school; but I have been interested from my youth in the study of theology, simply because I deemed to me to embrace the subjects of deepest interest to man, to occupy itself with the very highest objects of human thought....

"I believe with all my heart in the divine origin of Christ; that the revelation of God in Jesus Christ is the record in human history which immeasurably transcends all others in importance. In Him, this alone do I find God fully revealed as the Father of all; in Him alone do I find fully realized on earth the divine life, the life of union with God which constitutes the ideal of humanity... In these days when the thick darkness of a dreary scepticism overshadows so many minds, leaving no object of worship, of confidence, of devout love, devout on the hope of a life beyond the grave, I am impressed most deeply with the surpassing grandeur, inestimable value of the great truths which all disciples of Christ, of whatever name hold in common, and I can only lament the fact that speculative differences on questions interesting indeed, but comparatively unimportant, some of them on subjects which

Egra Abbot

powers of the
transcend the human mind. should break
the bond of fraternal affection + sympathy
which ought to bind together all the actions.
before Christ as their master + sincerely
strive to walk in his steps. 51-53

Gladstone

"On most occasions of very sharp pressure or trial, some word of Scripture has come home to me as of town or angels' songs. Many could I recollect. The Psalms are the great storehouse. Perhaps I should just name three now, for the contrariness of memory is not to be trusted. 1. In the winter of 1837, Psa. 128. This came in a most singular manner but it would be too long a story to tell. 2. In the Oxford contest of 1847 (which was very harrowing) the verse – 'O Lord God, Thou strength of my health, Thou hast covered my head in the day of battle'. 3. In the Durham contest, after the 7th. count. 'And although all this be come upon us yet do we not forget Thee, nor behave carelessly in Thy Covenant. Our heart is not turned back; neither can steps...gone out of Thy way. No, not when Thou hast smitten us into the place of dragons: and covered us with the shadow of death' 4. On Sunday, April 17, 1853 (this great budget speech), it was 'O turn Thee then unto me, and have mercy upon me; give Thy strength unto Thy servant, and help the son of Thy handmaid'. Last Sunday (Christmas Day last year) it was not from the Psalms for the day, 'Thou shalt prepare a table before me against them that trouble me; Thou hast anointed my head with oil and my cup

shall be fed." Works I. 201.
Many later occasions. as the first House
Rule told.

C.E. Montague "Rough Justice" 37

"Words in themselves, I suppose, are naught, and the best of phrases only groups of clickings of teeth and pursings and poutings of lips upon jets of soiled air. The little or much that they mean depends on what you feed the creature to be who is making these signals at the time."

But some one says "Every word in the Bible is God's and as I believe it." Then you do not believe the Bible for it explicitly says that God did not say some of the words which it records, but Satan said them or men. Read Trench's "On the Authorised Version of the Bible."

"Of the best human language is imperfect and liable to various interpretations & consequent ambiguity and misunderstandings. Human words are figurative rather than exact & definitive, and it is necessary to get at the truth by the living suggestions in language instead of taking that language as finally conclusive in its dead literalness. This difficulty in the use of language is increased or intensified by the fact that the Bible was

primarily written by Easterns for Easterns and that Easterns by their very nature are prone to speak in figures of speech as an appeal to the imagination. "For all human speech is in a sense figurative" p. 28

Quotes St. Augustine "De Doctrina Christiana Bk. 2. Ch VI. on the inadequacy and yet indispensableness of language. God is better than our best thoughts of Him

Coupled "Prayer of Brae". "I know quite well and I fully accept that all these words of the Holy Ghost & of Paul & of evangelical teaching are all but so many earthly words 'thrown out' toward heavenly things. Thrown out toward transactions far too tremendous even for the words which the Holy Ghost teaches. All these terms, the strongest, the boldest, and the most realistic come far short of fully describing & fully comprehending the tremendous truth of the atonement & the correspondingly glorious truths of regeneration & justification" p. 71

Are words necessary to thought? No. See Music and Prayer.

Coleyte - "Fraser of Brae" p. 54.

"Words are not of the essence of prayer: no, not even the words that the Holy Ghost teaches. You can offer the most perfect and the most persevering prayer without any words at all. Words are necessary where the whole mind prays. But the whole heart can pray without a single word being uttered.... You will sometimes have a prayer in your heart for which you can find no words."

Edw. Irving. III. 142 Miscellanies 71.

When I explain the feelings of my soul to another soul, that soul looketh not to my words or images, which would mislead it altogether, but it looks in upon itself to see the effect which these words or images are producing. And if they are producing no effects, nothing is understood; if they are producing effects, then let them show the effect by their words and natural gestures; and so, by comparing spiritual sensation with spiritual sensation, through the help of sensible, resisted things, or words which are originally the name of them, we come to understand what is passing within one's soul.

"Why Heaven has always been placed in the sky

Art. 4. "The Church and the Jews" by O.T. A. Patten. Jan. Int. 1946. "Hebrew & Greek Mentality."

"To the Hebrew mind language is not identical with truth. It has a merely instrumental function in the search for truth and in the communication of truth. Truth is not to be found in statements & words but in real things. Language merely serves to direct another person to the ontological truth in things & persons. Whereas for the Greek mind language enables a person to have knowledge of the truth, to the Hebrew mind it challenges him to do something in the right way. When the N.T. speaks of knowledge and of truth it uses Greek terms, but it does not mean what Greek philosophy would thereby designate. ... To the Greek mind truth itself is independent of action. Action is the consequence of the knowledge of the truth. To the Hebrew mind it is by doing things that we learn the truth. Here the knowledge of God is not the result of speculation. We have come to know God when we keep His Commandments (1 J. II. 3) ....

"This inspiring character of Biblical language has one disadvantage when compared with the terminology of rational theology. On account of its conventional & standardized

terminology, one word is sufficient there to express the full meaning of a complex idea. It is not so with the images used in the Bible. Here, point to certain aspects of the object of which they are speaking, but never give a complete description of it. Hence it is impossible to learn the full truth concerning a subject matter from just one image that describes it. It is for this reason, for instance, that Jesus describes the Kingdom of God by means of a great number of parables, each of which points to one aspect of it.

P. Coppens also says Roman "anticipated" by Boudinhon

The Night Cometh. νὺξ ἔρχεται

Scott to William Fairlamb in the Morning Press "No, William, this (a stroke) is a bad warning. I must know to work while it is called today: for the night cometh when no man can work. I first read that text many a year ago on my dial stone; but it often preached in vain" (Lockhart X, 77.

Kipling – over his door at Brattleboro

1. What Gospel have we to preach today?
   The liberal modernistic
   The fundamentalistic.
2. What a Gospel we have to preach today!

Sermons.

L. C. Hensel of Cleveland to Irving

to the Clergy Seminar 1942. "For 50 years now our clergy have been belittling Theology & laughing it to scorn: we are now reaping the harvest of little faith and smaller practice .. Our clergymen are too soft and sentimental until we find the flesh of solid theological convictions upon the bony structure of the faith. (Sic. find the bones figures) And when we do find the people will again rise up in another Protestant Reformation which will sweep things before it."

Gibson Lewis of Glendale & Wilmington to Us to waste talk between meetings. Read Brothers Psalms 17. "We so easily fritter away our time, all of us, when we go to a days Conference of any sort. And we do it. I suspect, in aimless conversation". The Seminar ought to "hold all attention and join in spirit for its en-

time length the more echo abroad"

L. J. Krebs of Sparta. Dec 2 Recentschrift (St. Louis) 42. "What disturbed me most the lack of searching the depths. It struck me that we were dodging the real questions. There was little sense of tragedy or our failure, or confession of our sins or earnest searching of our hearts and minds. We were a pretty complacent group. We sat back with considerable satisfaction & the note of confession and repentance was little heard in our discussion. Things were moving along smoothly. The Church was advancing, folks were talking bold of the things of Christ & the Kingdom was just around the corner... I am only hoping & praying the Holy Spirit will lead us all deeper into the things of Christ"

Order and Discipline

Amiel's Journal: "What comfort, what strength, what economy, there is in order - material order, intellectual order, moral order! To know where one is going and what one wishes - this is order; to keep one's word and one's engagements - again order; to have everything ready under one's hand, to be able to dispose of all one's forces and to have all one's motives of action under command - still order; to discipline one's habits, one's effort, one's motives; to organize one's life; to distribute one's time; to take one's measures, use one's liberty and make one's rights respected; to employ one's capital, resources, one's talent and one's chances profitably - all this belongs to it is included in the word order. Order means light & peace, inward liberty & free command over one's self; order is power."

Wm James "The more of the details of our daily life we can hand over to the merciful custody of automatism, the more our higher powers of mind are left set free for their own proper work. There is no more miserable human being than one in whom nothing is habitual but self-decision. Half the horrors of such a man goes to the deciding, or regretting, of matters which ought to be so ingrained in him as practically not to exist for his consciousness at all."

Hocking "Meaning of God in..." p. 404

"Mysticism in its true character is precisely the redemption of solitude ... If our own age with its growing sociality and immersion in the manifold is little mystical, it is also true of it that the power of withdrawing solitude and therewith the depth of self consciousness is little developed: in so far as this age of ours has flattened and shallowed out, it has because it has so far lost its mystical instincts.... We cannot live well & justly, unless there is something in our lives which offers us from time to time the possibility of absolute detachment and solitude."

John Woolman. "The necessity of an inward stillness hath appeared clear to my mind. In true silence strength is renewed, and the mind is weaned from all things, save as they may be enjoyed in the Divine will; and a lowliness in outward living, opposite to worldly honor, becomes truly acceptable to us, in the desire after outward gain the mind is prevented from a perfect attention to the voice of Christ; for being weaned from all things, except as they may be enjoyed in the Divine will, the pure light shines into the soul. Where the fruits of the spirit which is of this world are brought forth by many who profess to be led by the Spirit of truth, and lowliness is felt to be gathering over the visible church, the sincere heart, who abide in true stillness, and are exercised therein before the Lord for his name's sake, have knowledge of Christ in the fellowship of his sufferings; and inward thankfulness is felt at times, that through Divine love our own wisdom is cast out, and that forward, active part in us is subjected, which would rule and do something without the pure leadings of the Spirit of Christ" Journal. Wood. p 37.

"My mind was frequently covered by inward prayer"

Horace Bushnell

"I have had some delightful times & passages since I came here, such as I never had before. I never so saw God, never had Him come so livingly, clearly out. He has not spoken to me, but He has done what is more. There has been nothing debatable to speak of, but an infinite liveliness and presentation to thought, as it comes by revelation. Nothing ever seemed so actually existing and so profoundly supreme to the mind. If there been a straw for it, then it could not be. O my God! what a fact to possess and to know that He is. I have not seemed to compare Him with anything & set Him on a higher value; but He has been the all, and the altogether lovely. There is nothing else to compete; there is nothing else in fact. It has been as if all the revelations, through Christ's own nature, Christ, had been now through, and their cargo unloaded, the capital meaning produced and the God set forth in His proper day — the Lord in love, the perfect, the all-holy and benignant. The Creation has not been otherwise

I could somehow feel nearer, - nearer my God to Him. That as I do that comes out strongly and near enough, and left me nothing but to stand still and see the salvation; no excitement no stress but an emerging into perfect tranquillity. I never thought I could possess God so completely. What is it comes of it? Something God & Florence & Papa.

"We state as much while on this journey as if you were shut up in a portmanteau or in your cell, for wherever we are, wherever we go, we carry our cell with us. Brother Body is our cell, and the soul is the hermit who dwells in it. Thus to pray to the Lord and to meditate" Practice of Presence

O weary soul that yet with willing feet
Wouldst trudge o'er many a hard and rugged way
In uncomplaining toil and never stay
Until within the courts thine eyes shall meet
The splendor of the truth, to thee be sweet
That word she spake. Unto me pray
That as the hypocrites in days of day
In public places or in the open street,

But in they closet kneeling, there within
Unto me make they prayer, to me they moan
And I will hear in heaven where I abide,
And I will give the cleansing for thy sin -
For we together shall abide alone.
Then shall thy door, heaven's gate will open wide.

John J. Hopkins.

"Forasmuch as the passage was wonderful narrow, even so narrow that I could not but with great difficulty enter in thereat, it showed me that none could enter into life but those that were in downright earnest, and when also they lift up their wicked works before them, for there was only

Room for body and soul, but not for body and soul and sin." Bunyan

"God has this week been impressing much upon me the way of redeeming time for prayer by learning to pray while walking from place to place.

God will not let me get the blessing until I am asking. Until I give up to the measure of at least two hours in pure prayer every day I shall not be contented.

My chief desire should be to be a man of prayer. For there are so many of speaking & writing & preaching & teaching & working; but there is need of the Holy Ghost to make all this effectual.

In prayer on the ground for some time, having set apart three hours for devotion, felt drawn out much to pray for that peculiar fragrance which believers have about them who are very much in fellowship with God.

Ps 66 he writes "He has me to taste more prayerfulness". He records a new lesson "in regard to the helpfulness of trying to pray every hour of the day, even only for half a minute.

Andrew Bonar

F. B. Meyer. "Out of my own experience I would suggest these seven Rules to my fellow Christ.

1. Make a definite consecration of yourselves to God.
2. Tell God that you are willing to be made willing about all.
3. Reckon on Christ to do His part perfectly.
4. Confess sin instantly.
5. Stand over to Christ every temptation and care.
6. Keep in touch with Christ
7. Expect the Holy Ghost to work in, with and for you.

Einstein, quoted in Yerkes "The Mysteries of the Universe." "The most beautiful thing we can experience is the mysterious. It is the source of all true art & science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead. His eyes are closed.

What can we preach today? How do we say
messages? Re sermons. Ideas that men ask.

1. Preach Christ. Or have Christ to preach
Re theme. Paul. Re sufficient "Christ we preach"
Pro: but what does this mean today?
1. Take Christ as a historic human person is not
exhausted as a theme. Contra - never more in
literature. Stalker "images". Borchert
2. Christ as a cosmic figure Colossians
Centre of theology. J. van Ruler
Re ideas. Browning. Bowman. Browning. "I
say the archangel"
3. As the answer to our problems
a. Christ inspiration answers to prayer is first
b. Christ reconciliation or rationalism as the
major principle. Light" rationalism religion - o
divine revelation. Ed. Farmer. A/E Thompson
c. As to place of character & ethical ideal
(1) Letter X. Re reading. (2) Our dreams
& the great dreams. Peabody "X a -." Col Prayer
Call men to repentance & conversion. Decision
Repentance = Change of mind & of life
Christ Basis Response Kagawa
To come & follow Christ
3. Preach Christ. Timeless & eternally relevant. Reasons
Christ's power to restore - Keep in temptation
Christ's power to achieve. Moral achievement
Re Experience. Comfort

4. God - Power & The Supreme Factor
His Sovereignty, its meaning
Character. Love. Holy
Names. Almighty. Father or Ruler
Problem - Rights & Conditions. Can they be
separated for Their Sake? Is God a Prisoner
His supreme Reality, dignity, Power, Presence
& Human Relations. "It could not"
Ends dependence on God.

5 Great O.T. Conceptions
His true doctrine of man. His Personal Relation
from Commencement. Love Divine Exclusive and
Eternal.
His Purpose of Human unity. His Spirit His Son
Sequence. Baptism Cross. Death. Resurrection
His Continuity of Christ's Example.
Paul. Phil 4 Meaning of Kenosis & Exc.
But Lesson of Dispensational Relation

6. The Great Range - Key Drakes test - Jan 12
1. Proclaim Law & Right & Justice binding on Nations, Men
2. Discountenance Compromise & Appeasement
3. Discourage Boasting and Foolish Predictions
4. Proclaim Supreme Loyalty to Father Nationalism, Racialism
5. Bind Peoples Together, No Exploitation, Cooperation & Conflict
6 Position Research To end Poverty, Disease Each Spread
7 Keep the Nations Spirit Clean, Love Free & Fruitful
Exc. & Fruitful Use
8 Jesus as God & Man; the Spirit's Activity Redemptive
Christ as Prince King & R: Teacher King & Saviour

Dec.

Philadelphia 2-12-06

"Here was to day in the Presbyterian Church a soul who cried, 'I am hungry, give me to eat. I am thirsty, give me to drink. I am a stranger, take me in.' This soul has shouted it out so often but no one seems to hear. But as I was sitting today listening to you, it came to me that you could give me to drink, that if I could know you as you are like you I would be satisfied.

My soul is sick and tired. I have been educated in a Chris. family and have had faith in God as our Father and in Christ as His Son. I lost my faith when thrown out in life and I learned my lesson to care for what I saw and heard. When I could not understand I let it fall. I thought to forget, after a struggle with my faith, with a call, a cry for help for my unbelief.

Nobody heard my calling and when I dropped it I tried not to think, not to believe anything. I threw myself into the world and tried to get out of it all the fun that I could. I thought I had found a little peace. I did laugh at religion. I praised personal independence. I admired my friends who lived their life without faith and seemed happy and good. And I saw people pained under

faith, lethargy and sorrowful. I thought I could help myself and have enough in myself. But I can not. How often have I not cried my sorrow out alone! How often tried to believe. How often had it burned in me to go to one of our ministers and ask him about Why and Why? And when I see ministers in our churches in silk and richness, in fine and warm churches and the next day go to the almshouses and see all the poor those terrible slums (!) they are, and when I read Jesus' word 'Give all your goods to the poor and follow me', then I cannot. And myself what do I do? When I go and see the poor it is not because I love them, but a part of soothes my conscience. And when I see the slums (!) I feel sick and I go out leaning on my servant and saying, 'No, no. There can not be a God, no just God, no Father who sees and hears.' And I go home and read about it and it does not give me light and I throw myself here and there in my cry of terror and do not know what to do, for I can not bear it longer. I must come to a result.

When you told us today to do it now I want to ask you, What shall I do, I who am the poorest of the poor, the saddest of the sad and still count

myself just as good as the good. What shall I do? I only want that I could. I would be so happy if I saw a light after which I could go.

I do not know why I write this to you. Perhaps you are not as I thought you must be. Perhaps you will feel a little sorry for me but cannot help me. Perhaps you get thousands of such letters but how I would I could go to you and ask you only that question. Do you not think that the simple children who play in the dust with the dogs were happier before they learned anything about a God who sees and hears all things and all that they did was sin, and this Father who was good and just, would punish them terribly and burn them in a fire forever?

Excuse me, but I was taught so and I do not remember happiness as a child. only a strong fear for the God who sees and hears all.

I could not help it. I had to write to you, but this is not what I wanted to say and you will easily see that I am a stranger (a Danish lady, who has been here only a short time) I dare not tell my name, but I wish. If I wish you would preach again in the same church and I will go there and not lose a

word of what you say, for I am thanksgiving
pardon me. And thank you for today
Hassayer

Preaching and Preacher.

Matthys points in British Weekly

My own points

1. A sense of inadequacy and fear
   - I don't know anything about preaching
   Oswald - Rossa Keller. G B Davidson
2. No artificiality - yes, use and [illegible] natural dress
   "A perfect specimen of the sermonic art."
   The danger of Sem. Translated + books
   Brec - Harlem Brooks - Phillips Brooks, Boston
   Bethrick Bushnell or Andover
3. Conversation
   Λαλέω. Matt. X.20: XIII.3 II C. XII.4
   Designed to entertain, inform, persuade,
   produce action. Paul Preach Teach Persuade.
4. Sense of consciousness.
   How? Ideal - preacher + audience both
   lose themselves. Benson
   Moody. Hamilty. Upfold. Harvard - Peabody
5. Simplicity and clarity
   Standard words Patton + Drury
   No common place - but surprise
6. Freshness
   Not sensational but
   Bible new fresh. Piper + Princeton

Rossetti. Bryant - Our Lord
Repetition. D.F.M. Alexander. 1 John
"In hope that passeth" R.L. Thompson
7. Learning
Paul - Opp when the Lord. Acts XX.
McClayne. Ch Easter Sermon
& Preparation & delivery
Go to Artery or sea
1. Some arts & read. Brooks. Scott
B.C.D. Trad Drama. B. Harrison
2. Some arts & memorize. Depew. Yoakley
Ever Speech Greek Book
3. Some arts & Learn Speech Freely
4. Some Church & Civic Learn Speech Freely
Fair. Dangler. Jno Buckley & Porter
Method
D.F.M. & sound apes. Thomas Lindsay
Power in Christian Classes.
Jonathan Edwards
Wm Penn on Fruge Fox

A young friend wrote to me a few weeks ago, "My preaching is undergoing a great change", he confessed, "I'm not glib any more. The old cock-suredness is gone. Instead I find a groping, struggling, yearning quality in all my sermons. But my people are responding to this new seriousness. You see, they are serious too." That I think is the authentic voice of our Canadian Church. It is the voice of a Church that is growing.

Canada Presb Record Oct. 42

At Dr. Ais. memorial service March 1. 1931

John Finley spoke and told an incident reported by Harold M. Anderson, editor of The Sun. "When the last board member of the Sun staff, Francis J. Patton, died on March 28, 1907, he had no church association; Dr. Alexander, on learning that Sunday afternoon was the only time many of Mr. Patton's friends could attend services, consented to conduct them on the following Sunday, though it was Easter - and his consent was given in a way that completely won the man who sought it. Samuel A. Good and George Blendelari, neither of whom had any right to expect such a favor. Good said afterward "I was fearfunkers looking for a minister to bury an atheist found a Christian gentleman." The fact was that Dr. Alexander's reputation for gentleness & generosity had been open to such requests.

From Easter sermon by D. Fox. Alexander

"So, on this day of joyous commemoration I seek to arouse in you a deeper longing for a kindled heart. We are told that we need a deeper study of the doctrines of Christianity, and that is doubtless true. We are told that we need a closer application of Christian ethics to the ever changing conditions of modern life, and that is true. We are told that religion is becoming and must become more practical. That it must deal less in psalm-singing and prayer-meetings, and occupy itself rather with the solution of social problems and with the exercise of practical beneficence. That too is well. But again we insist that the soul of Christianity is not a system of doctrine, or a code of ethics, or a scheme for social betterment. It is a heart aglow with those emotions of hope and faith, and love and patience and fortitude, that are kindled only by contact with the living Saviour, as he walks with his disciples and opens to them the scriptures. Call it mysticism if you choose. A religion devoid of mysticism is a dead religion. We need a doctrinal revival, an ethical revival.

We need a revival of Christian activity but back of all these and more than all these, we need a spiritual revival a revival of those convictions and emotions which quicken and gladden and enlarge the soul. Hearts on fire - that is what we need to quicken all the pulses of the Church of Christ, to hasten her triumphs and inspire her songs. Thank God the glorious succession has not yet failed. The Livingstones, and Haddingtons, Damiens, the Florence Nightingales, and hundreds like them whose zeal for Christ consumed them in jungles and prison pens and lazarettos; these are the true defenders of our faith, these are the most powerful witnesses to the blessed truth which we commemorate, that He who was crucified for our sins, rose again for the justification of our hopes, and lives with saving power in the hearts that love and trust Him."

Mark VI 31 Seminars "Come ye apart"

Hastings. Lackawanna. Ref - after 93. Last Sept. - Bonnell address

Are we warranted? Dangers. St. Louis Men

What for them

1. To correct our compassed

Customs. Borrow on conscience

Our greatest friends unconscious

2. To draw on our resources

Of solitude & fellowship. Broken on the Ref. & Jesus

Borrow on Silence in Cath. Ch. Ref.

The Quakers. 20. Barth. Stephen Gallett

"Apart" in the Epistles "Be alone & known"

Quiet hour in the dark.

Know true inner spirit? Christ

3. To refresh our ideals & standards. Fresh God our Body. convictions

4. To break through & transcend our old moulds. Sabbath

5. To discern & face our own trials - not by of. with others but with Christ

6. To check on ourselves & our servants

of. the card. church. Epis. Trustee dynamo lights. Spark Plugs

To test our reactions as to Spirit in Supernatural Bible study. Lenten Quiet Hours. Friday in this World

7. To examine our assumptions, our hopes
Resolutions - Bonds in Business & Friendship
J.J. Journey

8 To take time for reflection. Let our minds go over from the topics & address over our members
Take time to be holy. Speak

9 To form resolutions - Bible Study. Prayer to a higher level of experience & deep satisfaction. & communication

10 To think about Eternal. To enter more deeply into this life, the rich ones To be open to the intimations of the Spirit God is seeking.

Evangelistic Conf. Bapt. Pres. Sept 9, 10

Dan Fuller's Problems

1. How pray for all of my people. 240
2. How to maintain true concern for individuals.
   Dies down when no response
3. How to believe that the sought soul will come
4. The lack of sense of spirit at work in Ch. services
5. How to secure conviction of sure lasting assent
   + for definite result
6. Danger of self righteousness. Taking of sin to others
   heart as to our own
7. Dealing with sacred things until they become
   common. Ground of end - "How am they pray"

1. Grace to preach truth that may be appropriate
   rather ignored.
2. How to bring people to God & knowledge of God.
3. Best food things forced - first time for evangelism
4. Need a simple statement of the facts for F. F.
5. Less the evangelizing power of things well done -
   which commend Christ
6. For people to think of Ch. as a great reality

1. Is Christ pouring Himself into me or am I only a conventional formation?

2. How shall with Repentance Christ Offering & Surrender

Russian

1. God give me the same great thing I had in the beginning - when I was a Socialist. I was ready for pain, labour in darkness, cold, hunger I am exhausted, wounded & tame

1. My trouble is that I don't carry the constant consciousness of the Presence of Christ

Barnaclemen

1. I took an elder to Pres. He was hearing first confession & formation of heart Cleaning & standing in with real honesty & Evangelical fire

H. A. L. Fisher on the value of small states.

"Almost everything that is most precious in our civilization has come from the small states – the O.T., the Homeric poems, the Attic and the Elizabethan drama, the art of the Italian Renaissance, the common law of England, Nobody needs to be told what humanity owes to Athens, Florence, Geneva or Weimar ... The quantitative estimate of human values which plays so large a part in modern political thought is radically false and tends to give a vulgar instead of a liberal and elevated tone to public ambitions."

A. Hare "In darkness there is no choice. Jesus light that enables us to see the differences between things. It is Christ that gives us the light.

Acton "It is only by abridging the authority of the State that the liberty of churches can be assured. That great political idea, sanctifying freedom and consecrating it to God, teaching men to treasure the liberties of others as their own and to defend them for the love of justice and charity rather than as a claim of right, has been the soul of what has been great and good in the progress of the last 200 years."

Geo Eliot. "Middlemarch". "The [illegible] world is [illegible] dependent on unhistoric acts, and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs."

J. R. Diggs. "From the true Christian standpoint we are bound to oppose irrational fanatical, futile. If we do not oppose so, it is because we have learned the folly, and are striving to fight the crowd with its own weapons."

Cortelyou. "The Scientific is braver than any fiction fact.

Gratiaan. "The future looks black enough but it holds a hope, a single hope. One faith and one prayer alone can arrest the disease and save us. That is the Christian religion. Democracy is but a side issue. The great present issue underlying the issue of democracy is the religion of Christ and Him Crucified. If the world is to be saved from destruction [illegible] we know that [illegible] destruction it can be saved alone by the Christian religion that eliminated hence the cruel & eternal curse"

From the Worlds Academy and the U.S. Panel of Lake Forest, Ill. 1946

"This problem of the unity of the world is basic to a formula for constructive action in international matters. All who hope to see reason triumph in international relations have long insisted that the techniques and institutions of world cooperation must be buttressed by a widespread feeling of the solidarity of mankind. In the words of the Worlds Citizens' Association, 'the lack of consciousness in the minds of individuals that they are related to the world community' was the 'basic defect in the structure' of the 'international society.'"

Oxnam "Preaching in a Revolutionary Age"

Quoting from "The Commission on Education for Morale of the American Association of School Administrators":

"It is essential to a modern nation that its members should be bound together by common beliefs ... They create the framework of a 'common cause' within which private individuals and groups may develop their more detailed beliefs and their special interests without destroying the public order... No organized society whether totalitarian or democratic is possible unless its members share certain fundamental beliefs ... The common cause known as 'democracy' may be divided into five ideals, each of which must be rooted in both the understanding and the affections: love of truth, freedom under law, fellow-feeling, respect for human dignity, and personal responsibility." Oxnam p. 56.

Horace Bushnell

Bushnell after conversion as tutor at Yale
"I am glad I have a heart as well as a head
My heart wants the Father; my heart wants the
Son; my heart wants the Holy Ghost – and one
just as much as the other. My heart says
the Bible has a Trinity for me, and I mean to
hold by my heart. I am glad a man can do
it when there is no other reasoning, and so I
answer my own question – what shall I do!"

As to unsolved religious problems ahead
Pastors not to worry, to keep up the questions
& now & then work about them. What seemed
perfectly unsolvable will clear itself in a con-
secrated recitation. It will not hurt you, nor
hurt the truth, if you should have some few
questions left to be carried on with you when
you go hence, for in that more luminous
state most likely, they will soon be cleared
only a thousand others will be springing up
here there, and you will go on discovering
still new new sets of questions, and
growing mightier and more deep-seeing for
eternal ages.

Mrs. B on Horaces entrance ent a larger life.
After the death of his little son turned to mystical
devotional books, Newton & Madame Guyon. "I
believed" he afterwards said "from reading es-
pecially the N.T. & from other testimony, that

there is a higher, fuller life that can be lived
& set myself to attain it. I swerving, for a
time, towards pietism, but soon passed out
into a broader, more positive state'.... In these
studies, and in the devout application on
which he sought to realize in his own ex-
perience the great possibilities unfolding to
this conception, the dawn came in. On an
early morning of February, his wife awoke
to hear that the light they had awaited for,
more than they that watch for the morning, had
risen indeed. He asked 'What have you seen?'
He replied, 'The Gospel'. It came to him at last
(10 yrs on the morning) after all his thought and
study not as something reasoned out, but
as an inspiration — a revelation from the mind
of God himself.

The full meaning of his answer he em-
bodied at once in a sermon on 'Christ the
Form of the Soul' from the text 'Until Christ
be formed in you'. The very title of this ser-
mon expresses his spiritually illuminated
conception of Christ as the indwelling, forma-
tive life of the soul — the most enduring power
of righteousness for humanity ...

As late as (57, ... he said 'I seemed to pass
a boundary. I had never been very legal in
my Christian life, but now I passed from

those fearful doubts, glimpses & doubts into a chasm bottomless of God's into His inspirations which I have never wholly lost. The change was into faith - a sense of the presence of God & the ease of approach to Him." 191 f.

From "Regina and Spirit" at Oxford in 1848. "What is loftiest & most transcendent in the character of God - His purity, goodness, beauty & fearfulness, - can never be sufficiently apprehended by mere intellect. It requires a heart, a good, right feeling heart, to receive so much of heart as God opens to us in the Person of Christ... In this matter of head & heart, you may figure the head as rendering, it seems to me, as being that little part of a great thing upon the stern of the vessel, that very small helm, by which the ship is turned about & the course directed. But the heart is the full day body of the ship, steady, with its sails lifted to the breath of a divine inspiration, conducting in storm the wealth, the joy, & also the adventuring passions, wants & fears of the soul... And when the great heart of faith is not pressing the course before it, & kneeling on its prayer, the busy understanding is but a vain, idle thing, dancing round & round with

an addled notion, whose actions & reactions are equal, & which, therefore, profit nothing."

To his nephew. "The great law of character and success is faithfulness - faithfulness to God and man & to one's self. I have scarcely known a person who has had any real & remarkable success in the world who did not find it in and through his fidelity. It gives a man character and confidence, & credit with others. It is one of the best safeguards to character, or rather the keeping that best character; for it makes a good centre about which all high & noble virtues may gather & form a solid, healthy, body." p. 240

To Henry Fowler in 1851. "I seem to be now very much cut off from access to the public; not so, I trust, from access to God. God is left, and He is the best public to me, the only public in which I have any satisfaction; and I think with the highest delight of going apart with Him into a desert place to rest awhile. Not to rest, but only to get away from noise, & live in the silence of love & duty." 245

In his Sermon in the Church on 20th anniv. of his ordination "It is a long time since I have heard any complaint of my preaching but two! one that I preach too long sermons, which is sometimes true: & the other that I preach Christ too much, which I cannot think is a fault to be re-

[illegible] of; for Christ is all, besides Him there is no Gospel to be preached or received."

Mrs. Cheney. "He said once ... that he was never tempted to hate but one man, and him only because he was a liar." 465

"When kindled by a strong thought, his whole face flowed with a spiritual beauty; & sometimes in moments of deep feeling, the tears would spring unbidden to his eyes, and brim over, as from a child's eyes, with a beautiful unconsciousness" 45.

"After all, there is not very much in the Bible or anywhere else, besides Jesus Christ. Could I but know Him more perfectly. If there be anything more that makes my life worth living, it is the consciousness that Christ is being opened more & more fully to me." God Go.

On Pulpit Talent at Gn Town. Among unscriptural but essential talents: the talent for growth. A great conscience & a finely accentuated moral nature. A large faith talent, wonderful open forehead, A good personal atmosphere. Of Christ "He took the human person to exhale an atmosphere of God"

Prayer. "I fell into the habit years ago of talking with God, and it became so natural that in all my open spaces I do it without thought. I talk myself off to sleep at night & upon the morning, fasting, as it were" 524

P. Brooks

II. 446 Has hands of progress in St. Paul's life. "There is the progress of migration in which one leaves the country in which he has been living and goes forward into another: and there is a progress of occupation, when a man enters deeper and deeper into the things in which he is already involved... As pastors migrated to this country & occupied it, so their occupation has been greater than ever their migration. It is the same in regard to truth... The real truth in the Calvinism theology of these days is that God is leading the people not away from the old teaching but down deeper into them."

II. 519 Christ was the Son-type.

II. 624 "Surely it must forever stand as a most significant fact, a fact that no man who is trying to estimate the worth and strength of spiritual things can leave out of his account, that the noblest and most perfect spiritual being which this world has ever seen, the being whom the world with most amazing unanimity owns for its spiritual pattern and leader, was sure of God. I cannot get rid of the assurance, the literally overwhelming assurance of that fact."

II. 844 "Every activity of ours answers to some previous activity of God."

II. 871 "Less and less I think from the consciousness of seeking God. Greater and greater from the certainty that He is seeking us and every moment to see

to the complete measure of our present capacity. That is love – not that we love God but that God loves us. I am sure that we ought to dwell far more upon God's love for us than on our love for him. There is such a thing as putting ourselves in the way of God's overflowing love and letting it break upon us till the response of love to him comes, not by struggle, not even by deliberation, but by necessity, as the echo comes when the sound strikes the rock."

II, 883. To the Cambridge Univ. Mod. School "Your Seminary life is a fair occasion than ever with Christ to drink in the Spirit and to commune with him. Go you open your N.T. the page of you 'This is Christ I am'. When you study Church History the page 'This is but a revelation of me.' In psychology the page 'I saved this personality by losing it'"

Sermon Notes

Letter from Lilly D. Smith, 708 Franklin St. Vancouver, Wash: Jan. 28. 43

"At the time of the division of the Presby. Church, though a person of no importance, but because of my zeal for the Church, to return to the old paths, I wrote letters to some of the leaders. Recently I discover that some of those letters were couched in language that is in plain disobedience to Scripture according to one of Paul's letters to Timothy. I am writing to humbly beg your pardon for a letter or letters I may have sent you and do not plead zeal as an excuse for rude utterances they may have contained. Through chastisement God has drabbed me to examine my own heart and I found some things there that do not exactly please Him. However I would have you know that the articles I have written and distributed were written with a pure motive trusting they would glorify God and be instrumental in extending the Kingdom. I appreciate the long suffering and patience of the leaders who sent courteous replies to my letters and beg that you write for Christs sake. forgive me, even as God has."

Letter Bert G. Goble, elder 1st Church, Tulsa. Feb. 13, 43

"I did not try out the spiritual part of giving until 1931 when an elder of our church convinced me that a Chr. who never brought any one else into the Church was the stingiest man on earth as he had something that was worth more than all the millions of gold and just kept it to himself.

In Dec. 1931 I thought I would try out his theory in personal work. I am enclosing a copy of a summary report made at the end of Dr. Kellers first year as pastor of our Church. being on my eleven years work. The number received is not so big but among mine are a number who were considered impossible by those folks and done by our Church.

I have come to the conclusion that the greatest waste in the world — is saved Chrs. keeping right on year after year saving themselves and never saving any one else. What would have happened to Chrty. if the disciples had spent all their time keeping saved and not saving others.

I believe that the most effective way of Christianizing the world is for the ministers to create a desire in the hearts of our Church members to bring others

W. C. Hackabee of the Laymen's Movement for a Christ. Appeal to Governor, Jan. 8, 43

"There are tremendously in dynamic Christianity but either through neglect or the influence of liberalism many of them are unmoved by the presentation of Christianity as something static and fixed by past events rather than a faith which can be demonstrated in their daily lives by a certain attitude toward God and their fellow men."

James Freeman Clarke - by E. E. Hale

"Here is a man who had consecrated himself to do the duty next this hand, who was on the lookout for that duty & always did it as well as he could, & the moral purpose entirely controlling such mental efforts or physical habits as he could bring to bear." 137

Of the convention in England in 1840 on Alcott's visit. Noted that the U.S. was the fittest place for the redemption of the world to begin. Men at Freelands" in the U.S. where no whole old coat was allowed & they conversed in the dark & it was proposed to "redeem society from the usurpation of property." Hale adds "they were quite successful in this effort, so far as the property-holding members of their own number are to be regarded." 139

Ex Tuesday evening prayer meeting. 148

From Louisville in 1853 to Emerson. "Preaching is to me a delightful office & especially in this that I always seem to be beginning to preach. It seems to me often as I leave the Church as if neither I nor any one else had preached since the days of the Apostles & that there is an entire hidden domain of power & influence in that department, when we can find the word that will let us into it." 128

So this early 1840. of Boston "I find social life in a furious state of fermentation ... Every man as

J. J. Clarke

Criticized the outlook + aims to do. "who became very narrow by adopting as their rule of life, the idea of 'doing the nearest duty'. Under this rule they cared only for the circle just about them". Contrasts them with "a poor Negro woman interested in foreign missions". 246

Margaret Fuller on JJC "I never heard better language than this. He really prays in Church" 313

To a young minister "Pastoral work is that which tells. If a church is to be built up strong, united, active, it is by action on individuals, not upon congregations ... Do not complain of being persecuted. Persecution in our days is a joke. I never feel ashamed of being a Unitarian, except when I hear Unitarians complain of being persecuted". 319.

To the same. "The end of Christ. preaching is to make men abound in hope through the powers of the Holy Ghost. It is not to make them abound in opinions through the power of argument, nor to abound in anxiety through the powers of the law, nor to abound in self satisfaction through the powers of rhetorical flatteries, but it is to make them abound in hope through the power of the Holy Ghost. It is to bring them to God + make them feel that

Mr. Emerson remarked to me yesterday, carries a revolution in his great coat pocket... The remarkable thing is that everybody has a distinct idea, plan or project. & no two persons can be found to agree in any. 133.

Of the Peace Congress in Paris in 1849. "To bring together those who hold certain opinions, does not necessarily increase the number holding such views." 172

From Cologne 1849 "I love the crypts under these old churches. Solid, compact, with nothing of decoration, they seem to belong to the era of primitive religion, the strong faith which dwelt among the rocks of things... for can neither preach nor celebrate mass in a crypt, but on its solid columns rests the church in which the friars revel & trade pray, & the organ sounds the notes of praise" 182

On return home, Dec. '49. "We have much goods laid up for many years & the soul can take its fill. One can go into the chamber of the memory & take down a fine picture & examine it & enjoy with great delight." 185

A Mackilla student of him "He seemed to live in a world of pleasant memories & high thoughts & it was an inspiration to all good people to meet him" 192

Leph Richmond. by Grimshawe 1854
p 83 "As a preacher he was Scriptural, experimental, practical, comprehensive, powerful, in his appeals to the conscience & addresses to the heart - full of pathos & interest."

Extempore. The mandate of Charles II to the Univ. of Cambridge:

"Vice Chancellor and Gentlemen, — Whereas his Majesty is informed that the practice of reading sermons is generally taken up by the preachers before the University and therefore sometimes seen before himself; his Majesty hath commanded me to signify to you his pleasure that the said practice, which took its beginning from the disorders of the late times, be wholly laid aside, and that the said preachers deliver their sermons, both in Latin and English, by memory, without book; as being a way of preaching which his Majesty judgeth most agreeable to the use of foreign churches, — to the custom of the University heretofore, — and to the nature of that holy exercise. And that his Majesty's commands in these premises may be duly regarded and observed, his further pleasure is that the names of all such ecclesiastical persons as shall continue the present negligent and slothful way of preaching, be from time to time signified

divine mercy; to lift them out of darkness into light: to enable them to feel their sins forgiven, & their hearts fill'd with peace & joy" 319

To Mrs. Dillard "I always feel when any request comes to me to see any one in trouble as though the Lord sent it to show that He takes an interest in me." 341

To his sister. "How sad it would be to suppose that death was a wall instead of a door. But to believe in a great future world, we must first think. believe in God: for if we have been made by an infinite Creator, we have been made for something more than just to begin a career & then be cut off. That would be loss in consequential. Here are you as much interested in life & art as ever. & at 77. full of plans of work that would take a dozen years to complete. We are, my dear Sister, just at the beginning, not at the end" 356.

On returning home on Sunday: "When I went into the pulpit this morning I felt weak & unequal to the service, but I asked that the souls before me might be fed with better food than I could give them, & my weakness disappeared & I was helped to say the right words" 390

PREACHERS- W R Maltby in British Weekly '42

1. Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic unction may impress simple souls, but it corrupts the preacher.

2. Remember Penial and wrestle with the great themes, even if they throw you. Jacob was not Israel until he shrank a sinew.

3. Be loyal to your texts. Be aware of context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than your own.

4. There is always water if you bore deep enough.

5. Motorists and preachers should remember that the aim is not to cover the ground, but to see the country and seeing, love.

6. Illustrate; but don't illustrate the obvious. One good illustration is worth ten bad.

7. The well is deep, and you must have something to draw with. But there is no need to make people drink out of the bucket, still less to chew on the rope.

8. In preaching - no demand without the gift; no diagnosis without the cure. One word about sin; ten for the Saviour.

9. Irrelevance is sometimes an infirmity; usually it is a sin.

10. Emotion arises out of the truth. Emotionalism is poured on to it.

11. Listen before you speak. See before you say.

12. Aim at being independent of the Concordance, but do not disdain it until you are.

13. Love simple speech as much as you hate shallow thinking.

14. Polysyllables are not the sign of profundity. Often they are the cloak of poverty, bought at a jumble sale.

15. Never talk down to your audience; they are not there.

16. Beware of the abstract noun. The abstract puffeth up, the concrete buildeth up.

17. By your consonants people will know what you say; by your vowels where you come from.

18. Be audible, but don't shout. Clearness carries farther than clamor.

19. Be sparing of gestures, but do not be a post or a robot. If your hands can talk, let them; if not, give them a rest.

20. Be not like the brook; pause sometimes.

21. One cannot always finish, but one can always stop. If the flow ceases, do not dribble.

22. A preacher's damnation. "He spoke of great things and made them small; of holy things and made them common; of God and made Him of no account."

Christmas Evans' sermons were born of prayer and were carefully prepared. He advised fellow preachers, if they would be used of God:

1. To live a blameless life in the midst of many trials and temptations.
2. To give diligent attention to prayer, and Bible Study.
3. To seek knowledge by wide reading and experience.
4. To preach the Gospel of Christ faithfully in all sermons.
5. To give attention to appropriate appearance in the pulpit.
6. To avoid foolish and meaningless gestures.
7. To preach the truth in love, using the voice to express what comes from the heart.

Guatemala News
Feb. 1941

A Practical Lesson in Homiletics

T. N. Harer.

A few days ago the writer received a letter from one of the student evangelists under care of the Central Presbytery. It appears he had completed his contract with the church he had been serving and the brethern were considering continuing his services for a second period of time, usually a year or two years. On the day the Session met the following note was placed in his hands:

Dear Brother:

"This Session wishes to convey to you the action taken by this Congregation which is as follows: To extend you a second call (or contract) if you are willing to correct the following faults: (1) to stop pounding the pulpit, (2) to give attention to and be courteous to the unbelievers, (3) to take care in the use of indiscret language, (4) not to correct your wife during the services, (5) not to select Bible passages that might scandalize the public, (6) not to sit down in the prayer meetings when the brethern are kneeling in prayer,

(7) to stop clapping your hands for attention during the sermon, (8) to be more considerate of the children.

Please reply this afternoon before this meeting ends if you will, or will not, accept this call." Signed by the Clerk of the Session.

The brother goes on to say that a part of these complaints are true for no one is perfect, but not all of them. Nevertheless, for his love of the work he accepted all this and promised to do better in the future.

The Jews Saturday Notices.

Church of the Healing Christ. Manhattan Opera House. Ernest Jones. "How I Can Find Christ for Health, Power & Prosperity Grant."

Science of the Living Christ
Church of the Truth
Soc. for Ethical Culture "To Gladden all the Earth."
The New Church - Swedenborgian
Pentecostal. Glad Tidings Tabernacle
Rosicrucian Fellowship
Advanced Truth Church
The Theosophical Soc. "Esoteric Year Year"
United Lodge of Theosophists.
Grace Church Unity
Unity Assembly
Unity Center
Vedanta Society
Church of the Absolute Center
Church of the Divine Light.
Ramakrishna. Vivekananda
Church of the Universal Spirit
Jewish Science

H. N. Cobb.

The cross is heavy, Father! I fear I come
I long + still do bear it. For my crown
And fainting spirit rise to (a) blest land
When crowns are given. Father, take my hand
And reaching down
Lead to the crown they climb!

IV. 18. Plummer in Expos. Bible 490

The Lord. Here is a doxology addressed to Christ exactly the same as that addressed to the Father in Gal. I. 5

"With these words of praise on his lips we take our leave of the Apostle. He is a learned writer, a fearless and able but devoted teacher, a despised and ill-used but contented prisoner; but the fervour that he has made no mistake. The Master who deemed to have requited his servant so ill, is a Royal Master who has royal gifts in store. He has never failed his servant in this life in which his presence through that divinely reflected has always brightened suffering, and he will not fail in his promises regarding the life which is to come. The Apostle has had to sustain him not merely by Divine truth otherwise to enlighten his soul, and Divine rules otherwise to direct his conduct; he has had also a Divine Person with whom to share his life. He has kept the faith in the Divine Truth; he has finished his course according to the Divine rules; yes these things he has done not in his own strength but in Christ who lives in him. It is his gracious undertaking which awards the

victory which has been possible. and it is this which gives it its value. The fait which has been kept is faith in Him who is the Truth. The course which has been finished is according to Him who is the Way. And the life which has been shared has been united with Him who is the Life. That union will never end. It began here and it will be continued throughout eternity in 'the life which is life indeed'. And therefore with a heart full of thankfulness to the Master who has shared his suffering and who will share his glory, he leaves us as his last address to Christ, 'To Him be the glory forever and ever. Amen.'

Palmer of Harvard to Gertrude Hyde. Jan 24, 1892. "As I consider the needs of the world and try to make out why the Church is so largely failing to bring God home to men's knowledge and love, I believe I should say the greatest deficiency lay not so much in zealous missionaries and self sacrificing hearts – tho there is always room for more of them – but rather in intellectual holy leaders who fairly well understand that which they affirm and who are held through the divine warrant of clear sight." Bennett's Life Hyde. p. 74 f

Account of Mr. Howarth, friend of Hyde, Re Hyde's early preaching. "Do you know what you are like. You are like a pipe that is closed toward the reservoir and open toward the outlet." Hyde replies to this frowns "So for first time I saw on him that he would seem to truly vanish and leave a lion-

inner radiance in the field of vision which his form occupies the moment before. After his death his sister, the most practical and prosaic of New England women, told me how the little grandson one day came running from the garden, exclaiming, "Oh Grandma, Grandpa is covered all over with light."

"It is told of Mrs. Barbauld that she was once in a boat with her married husband. A storm suddenly arose, and there was real and imminent danger. Mr. Barbauld at once proposed, 'My dear Letitia, let us pray together.' 'I have no idea of praying,' was the answer. 'Ask me to row and give me another.'"

Channing Chan. Bro. Wkly Apr 7, 1893

Frank Chapman 'Autobiog. of a Bird-lover' p. 22a on William Brewster. "He was my ideal both as a man and as a student of birds loving the solitude of wide spaces, Brewster was nevertheless a sociable man. He valued all that was fine in human intercourse, and his thoughtfulness for others, his sympathetic appreciation of their work, their joys and their sorrows, made his friendship a rare privilege. But this kindliness and generosity never for a moment made him untrue to his own sense of right and wrong. Neither actively nor passively, would he lend support to a cause of which he did not approve. Sincerity and unselfishness formed the fundamental part of his nature, and no one who knew him could doubt the truthfulness of his word or the purity of his motives"

To my Bethel-Companion.

Restless needle, ever trembling
Ere a thing of troubled life,
Why so much my heart-resembling?
Art thou vexed by inward strife?

"Troubled mortal, I am seeking"
"where they leave me to my pole."
"Then?—The world thy heart is seeking—"
"God's the lode-stone of thy soul."

A. Cathyle, Fraser of Brae.

Finding Santa Teresa (See Catholic)

'I always had a great respect & affection for intellectual & learned men. It is my experience of all who intend to be true Christians & do well to treat with men of mind when they are being deeply exercised about their souls. The more intellect and the more learning our teachers & pastors have the better. The devil is exceedingly afraid of learning, especially when it is accompanied with great humility and great virtue. Let no one be taken into this religious house & even confess she is a woman of sound understanding. For if she is without mind, she will neither know herself nor will she understand her best teacher. And ignorance & self conceit is a disease but so simply incurable. And besides it usually causes great malice and great malignity along with it. Commend me to people with good heads. From all silly devotees may God deliver me".

Jr 19. "And now I will show you all this to you and to myself in this our ground. Be true more, after tonight, a ruler at home. But be frank & hearty & generous in your affections & your praises, & especially at home. & your wife as devoted to you last day

so. If your character is created & formed up to your tasks, say so. If your sense and intellect exist into doctrine & reproof & correction & instruction in righteousness from a sermon say so. If a good book has ever been an epoch in your spiritual & intellectual life, write to its author & say so. The range and the substance and the opens of a man's soul is at once seen by the spontaneity & the extraordinary & the exuberance of the warmth of his praises, just as the weakness and the shrivelness & the sullenness & the worthlessness of another man's soul is all disclosed to us by his despicable ingratitude to all his benefactors. Always let God thrive into richness in praises of God. Live to praise, & with your whole heart, call those men & women & children who deserve praise of your friends; that already is a certain contribution towards your praise of God. Nabal, the meanness of man, praised neither God, nor man, nor wife nor child nor servant nor prophet nor Psalmist. Whereas, David did nothing else." p. 19

Schweitzer "The Mysticism of Paul."

"By simply designating Jesus 'our Lord' Paul leaves him above all the temporally conditioned conceptions in which the mystery of his personality might be grasped and sets him forth as the Spiritual being who transcends all human definitions, to whom we have to surrender ourselves in order to experience in him the true law of our existence and our being." 378

"The yearning of Christ, which must come will be a return to the immediacy and the intensity of the faith of Early Christ." 384

"Paul is so great that no authority has ever need to be imposed upon any one. His powerful, accurate and living thought about Jesus inevitably finds in him its author." 395

"In the hearts in which Paul's mysticism of union with Christ is alive, there is an unquenchable yearning for the Kingdom of God but also consolation for the fact that it has not yet come to its fulfilment... Three things work up the powers of Paul's thought. There belong to it a depth and reality which lay their spell upon us; the ardour of the early days of the Christian faith kindles our own; a direct experience of Christ as Lord of the Kingdom of God speaks from it, creating zeal to follow the same faith... Paul leads us

Get upon that path of true redemption
and hands no one prisoners to Christ."

3pc.

Gurney's

Eliz. Fry said to her sister Rachel "I can
say one thing: Since my heart was touch-
ed at 17 years old, I believe I never have
awakened from sleep, in sickness or in
health by day or by night, without my
first waking thought being how I might best
serve my Lord." I. 188.

Elizabeth Fry "I have been tried with the ap-
pearance of the world, & now know how great a trial
that has been, and the deep mortifications of it;
and yet I fully believe it is not wrong to dan-
gerous as being much use of in religious
society." I. 196.

Eliza (Mrs Sam Fry) & her sister describe the
atmosphere of Earlham "of love & peace, in
which the spirit of defamation, of envy, & self-
exaltation was found an entrance" I. 168

Lady Buxton & Mrs. Fry. She prayed in sleep.
She state is one of deep in communion with Christ.
"Why should I be without Him. I have been
known despondency.. I have been so comforted
with sense of the glory & happiness of those

taken, that it was been a preparation for the sorrows." I asked her view of the state after death. 'Her mind is that there is a taken-made provided.' I said it was a pain to me that we did not wish to depart. 'Not at all to me' she said, 'it is given to us to wish to remain; it is evidently intended, and right as it should, and shows a much more orthodox and right state of mind than to wish to leave this world" II, 201

Lady Beaton of Pres. Rep. Oct. 17, 1845. "I read to her a short passage in Baptist Noel's little book on the Presence of God, and asked her what was her experience on this point. She said that she believed she lived more in the sense of Divine presence; that she was never separated from Him in Spirit; never looking to Him, even in conversation, never speaking to her friends, taught a strengthened. 'What should I be without this?' she said. 'I could not live. I must die or go out of my mind.' She spoke of entire confidence in Christ for preservation unto

the end; she knew the promises, the compassion, the faithfulness. She was her hope - her assurance of hope. She expressed the desire that she should know all her most secret faults. 'Oh, I could not conceal anything from Him.' She seemed also in unfeigned peace, unshaken in the knowledge that the kingdom was her inheritance, through the unmerited, unbounded love of Christ. I believe she had no doubt or fear whatever, yet her desire & expectation was rather to remain here a secret keeper" II. 209.

Anna Backhouse to Eliza Gurney "I never think the remarks people make of the teaching that time brings on very painful, even if they are true. It seems better every way to endeavour to submit to the present weight of suffering, and to taste the consolations and help that are given to endure each day, rather than to look forward in any way." II. 248.

Richard Baxter - had that the 'continual contemplation of death' was all through his life 'an invaluable mercy':

"1. It greatly weakened temptation

2. It kept me in a great contempt of the world.

3. It taught me highly to esteem time; so that if any of it passed away in idleness or unprofitableness, it was so long a pain and burden to my mind.

4. It made me ready, preach things necessary, and a little stirred up my sluggish heart to speak to sinners with some compassion, as a dying man to dying men."

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